

The Relationship
of
Christ's Knowledge
to
Our Justification

*Being an Investigation of Christ's Redemptive Knowledge
as the God-Man Mediator in the Antiquity of His Person*

**... by his knowledge shall my righteous servant justify many; for he shall bear
their iniquities. AV 1769**

apo tou ponou thv quchv autou deixai autw fvw kai plasai th sunesei dikaiwsai dikaion eu
douleuonta polloiv kai tav amartiav autwn autov anoisei Brenton's LXX

the Lord also is pleased to take away from the travail of his soul, to shew him light, and to form *him* with
understanding; to justify the just one who serves many well; and he shall bear their sins.

LXX, English Translation

Of the travail of his soul he shall see to the full, even My servant, who by his knowledge did justify the
Righteous One to the many, and their iniquities he did bear. *Jewish Publication Society.*

By

One Who Has Been Given a Reason to Hope
He is a Debtor to Mercy

From our Manse near

2008

Introduction

Using the King James Translation, the Bible of the Common People, as our foundational text we have tried to expand our understanding by consulting several other Versions and Translations of Isaiah 53:11. These additional translations and versions aid us as Biblical Commentaries so long as they come from the true and proper ancient texts. We believe that the Bible furnishes us with what we need to know about the wonderful truths of the Sacred Scriptures and in its several translations and versions these truths are further expanded.

As we researched Isa. 53:11, we came to these well defined conclusions:

1. That the Righteous God, Jehovah, *did employ a Servant to justify His people; and gave Him such knowledge and understanding that enabled Him to act and work in faith and hope under the most extreme and severe circumstances;* and did reward Him for His work, which *reward*, He has jointly shared with His brothers and sisters, the little children of God;

12 ideo dispertiam ei plurimos et fortium dividet spolia pro eo quod tradidit in morte animam suam et cum sceleratis reputatus est et ipse peccatum multorum tulit et pro transgressoribus rogavit

12 Therefore will I divide him a *portion* with the great, *and he shall divide the spoil with the strong;* because he hath poured out his soul unto death: and he was numbered with the transgressors; *and he bare the sin of many*, and made intercession for the transgressors.

2. That the Righteous Servant of Jehovah did, by His knowledge, justify the People of God, by a certain act, *bearing their iniquities;*

3. That Jehovah *did justify His Righteous Servant before the Many*, by enabling them to understand the Scriptures and believe in Him, "This is the work of God, that ye believe on him whom he hath sent." with "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." and that His Righteous Servant, *the Branch*, knew and shared in this knowledge;

4. That Jehovah did give unto His Righteous Servant and His People, such knowledge that would unite them in the visible manifestation of their faith and hope.

Luke 24:44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

John the Baptist said:

John 1:30 This is he of whom I said, *After me cometh a man which is preferred before me: for he was before me.*

31 And I knew him not: *but that he should be made manifest to Israel, therefore am I come baptizing with water.*

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 *And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.*

34 And I saw, and bare record that this is the Son of God.

Our burden in this treatise is to consider the several parts of *Christ's Redemptive Knowledge* in both:

1. *His Spiritual, pre-incarnate manhood, as the Divine Equal,*
2. *and His manly knowledge during the time of His flesh and blood form, as the Servant of Jehovah.*

The Holy Trinity, Elohem, set forth the Redemptive work of Christ in the Eternal Covenant of Redemption. This Eternal Covenant holds forth the Decrees of God as they are worked out and manifested in time. *The Father trained and taught Christ Jesus all He was to perform in time and eternity.* Christ worked out all things in perfect harmony to the Father's teaching and training. The Father taught Christ the whole counsel of Jehovah-Elohem. Christ possessed this counsel in His spiritual mind as He walked on the earth.

Lu 4:18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Isa 42:6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

Isa 49: 6 And he said to me, *It is* a great thing for thee to be called my servant, to establish the tribes of Jacob, and to recover the dispersion of Israel: behold, {1} I have given thee for the {2} covenant of a race, for a light of the Gentiles, that thou shouldest be for salvation to the end of the earth. {1} Ac 13:47. 2) Or, a perpetual covenant; Heb. and Alex. omit} LXX

6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7 Thus saith the Lord that delivered thee, the God of Israel, Sanctify him that despises his life, him that is abhorred by the nations that are the servants of princes: kings shall behold him, and princes shall arise, and shall worship him, for the Lord's sake: for the Holy One of Israel is faithful, and I have chosen thee.

7 Thus saith the LORD, the Redeemer of Israel, *and* his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, and he shall choose thee.

8 Thus saith the Lord, {1} In an acceptable time have I heard thee, and in a day of salvation have I succored thee: and I have formed thee, and given thee for a covenant of the nations, to establish the

earth, and to cause to inherit the desert heritages: {1} 2 Co 6:2}

8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

9 saying to them that are in bonds, Go forth; and *bidding* them that are in darkness shew themselves. They shall be fed in all the ways, and in all the paths *shall be* their pasture.

9 That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places.

10 {1} They shall not hunger, neither shall they thirst; neither shall the heat nor the sun smite them; but he that has mercy on them shall comfort *them*, and by fountains of waters shall he lead them. {1} Re 7:16}

10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

11 And I will make every mountain a way, and every path a pasture to them.

11 And I will make all my mountains a way, and my highways shall be exalted. 6 And he said to me, *It is a great thing for thee to be called my servant, to establish the tribes of Jacob, and to recover the dispersion of Israel: behold, {1} I have given thee for the {2} covenant of a race, for a light of the Gentiles, that thou shouldest be for salvation to the end of the earth. {1} Ac 13:47. 2) Or, a perpetual covenant; Heb. and Alex. omit}*

Chapter 1

Some Observations about the Two-Fold Nature of Christ

. . . by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. AV 1769

apo tou ponou thv quchv autou deixai autw fwv kai plasai th sunesei dikaiwsai dikaion eu douleuonta polloiv kai tav amartiav autwn autov anoisei Brenton's LXX

the Lord also is pleased to take away from the travail of his soul, to shew him light, and to form *him* with understanding; to justify the just one who serves many well; and he shall bear their sins. LXX, English Translation

Of the travail of his soul he shall see to the full, even My servant, who by his knowledge did justify the Righteous One to the many, and their iniquities he did bear. *Jewish Publication Society*.

pro eo quod laboravit anima eius videbit et saturabitur in scientia sua iustificabit ipse iustus servus meus multos et iniquitates eorum ipse portabit , Jerome's Vulgate

11 He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

These several versions help us understand important points about Christ's knowledge while securing our justification.

The Knowledge of Christ, as God-Man, Preceded His Incarnation

1. That Christ did have a knowledge of what He came to do, even before He was born, He said:

Joh 18:37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Lu 22:42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

John 18:11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

John 17:1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

The Two Forms of Christ and His Knowledge

Christ Jesus, in His sacred Manhood was *changeable and did change*. He was *first in the form of God* and thought it not robbery to be known in the *unseen* world *as equal to God*. He left His form and status of Divine Equality and entered into *His second form by the incarnation, the form of a servant*, and walked in great poverty making Himself of no reputation before men in the *seen* world. *This relates to Christ in His sacred manhood only, for in His eternal Deity He is immutable, yea is the same yesterday, today and tomorrow.*

Paul said the following of our Lord Jesus Christ in His Sacred Manhood:

Heb. 1:10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

Christ as Both the Divine Equal and the Servant in Poverty

Paul presents the two forms of Christ, that of *Divine Equality*, and that of the *Servant in Poverty*, by the following:

Phil. 2:5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

We hold strongly to the *eternal generation of Christ*, but only *in His Sacred Manhood*, not in His Deity, and insist upon Christ's having the *full knowledge* of His *redemptive purpose* as *the spiritual God-Man even before Creation*, in the unseen or spiritual world.

John 18:37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Christ as the Divine Equal

While Christ was In the *form of God*, the Father taught Him and established Him as Head over all.

Eph. 1:16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23 Which is his body, the fulness of him that filleth all in all.

It anyone object and say this is Christ's exaltation following His resurrection, we answer by saying, He returned to the same glory He had with the Father before the world was.

Phil. 2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

John 17:2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Christ's Divine Equality was not Robbery

Therefore, *He thought it not robbery to be considered as equal to God*. In the spiritual being and mind of His sacred Manhood He was then equal to God, *because God the Father directly taught and prepared Him* for His service and work as the God-Man Mediator. God the Eternal Word had already become One with Him, for the Father said...*thy Throne O God is forever*.... to Christ at this time. He is addressed as God even before all creation. See my work, *The Forms of Christ*.

He, as the visible manifestation of Elohem by the Hypostatic Union, was then both *Elohem the invisible* and *Elohem the visible*, the *Invisible Word*, and the *Manifest Word*, and created man in His own Image and Likeness.

John 1:18 *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.*

Christ was then not only equal to God in His knowledge, but also in His *bestowed glory and powers* as the Head over all and the Creator. The Scriptures declare:

Eph 3:9 *And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:*

Re 4:11 *Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.*

Christ contained in His *Redemptive Knowledge* the full awareness of His two forms in His sacred Manhood and all things involved in each.

Christ in His Pure and Original Form

First, He is set forth in His pure, original form *as God's Begotten* in Proverbs 8. Here we can see the Father's teaching and training of Christ *in His pure spiritual state*, as a Man, the God-Man. Then, during the times of His flesh and blood, *the times of His voluntary weakness*, He grew in grace and knowledge before God and men.

1Co 1:25 *Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.*

1Co 2:3 *And I was with you in weakness, and in fear, and in much trembling.*

2Co 12:9 And he said unto me, My grace is sufficient for thee: *for my strength is made perfect in weakness*. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

2Co 13:4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

The Passion of Christ in the Days of His Flesh as the Servant

Heb 5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

Luke 7:28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

Certainly Moses and Elias, and some of the angels knew of Christ's Passion, and if they did, are we to suppose that Christ did not? Certainly He did and during these times of His flesh, He understood this to be the time of *God's weakness*. God's weakness was and is stronger than the power of men or devils.

The Purpose of the Incarnation

As we consider these points let us remember that Christ *suffered in His sacred manhood* as the God-Man. His deity was involved by the hypostatic union, *but did not suffer*. The Father was in Him, and He was in the Father, but the Father did not suffer except by union. The Holy Spirit was upon Him, but did not suffer, except by union. If one member of the Body suffers shall not all the members suffer? Christ accomplished His work for us in His blood on the Cross.

Christ Because Flesh in order to Die

One purpose of the Incarnation was *to place Christ, as God-Man Mediator, into the position of dying and shedding His own precious blood*. By means of the incarnation, He Who was in the *FORM OF GOD*, became in the *Form of a Servant*. Mary *fashioned* Him in the likeness of sinful flesh, yet without sin. This He did *only* in His sacred manhood. He is *immutable in His sacred Deity*. See my work *The Forms of Christ* for an in-depth study of the Greek terms involved.

I Cor. 15:42 *So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:*

43 *It is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power:*

44 *It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.*

45 *And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.*

46 *Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.*

47 *The first man is of the earth, earthy: the second man is the Lord from heaven.*

The Blood of God

Acts 20:28 *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*

The Hypostatic Union and the Blood of God

By the Hypostatic union Christ's blood became the *very blood of God*. This Christ did by taking on the flesh and blood of His brethren, *in their human nature, as well as their persons*, though not as fallen and sinful, but as pure and original, before they had been born or did any evil or good. Because they fell into sins, rather than abandoning them, Christ took on their sins. This He did all at once, through we may express it in successive steps. Let us remember that the Word became flesh and blood for the purpose of Christ's death on the Cross. Please consider further Richardson's *Justification by Christ Alone*.

1Jo 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Christ, in Pre-Creative Eternity, in the Form of God

Proverbs 8 and other kindred Scriptures present the Antiquity of the God-Man, Mediator, and His two forms, *spiritual* and *natural*. In His spiritual form, He thought it not robbery to be considered as equal to God. In the *spiritual or unseen world*, even before the material creation, He was well known as God's highly exalted Son Who was sitting upon His Mediatorial Throne before any material creation.

Proverbs 8:22 (LXX-AV) The Lord made me the beginning of his ways for his works.

22 The LORD possessed me in the beginning of his way, before his works of old.

23 He established me {1} before time was in the beginning, before he made the earth: {1} Gr. before the age}

23 I was set up from everlasting, from the beginning, or ever the earth was.

24 even before he made the depths; before the fountains of water came forth:

24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.

25 before the mountains were settled, and before all hills, he begets me.

25 Before the mountains were settled, before the hills was I brought forth:

26 The Lord made countries and uninhabited *tracks*, and the highest inhabited parts of the world.

26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

27 When he prepared the heaven, I was present with him; and when he {1} prepared his throne upon the

winds: {1} Or, marked out}

27 When he prepared the heavens, I was there: when he set a compass upon the face of the depth:

28 and when he strengthened the clouds above; and when he secured the fountains of the earth:

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 {1} and when he strengthened the foundations of the earth: {1} Alex. When he set to the sea its bound, and the waters shall not pass his (2) decree 2) Gr. mouth}

29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

30 I was by him, {1} suiting *myself to him*, I was that wherein he took delight; and daily I rejoiced in his presence continually. {1} Or, arranging all things}

30 Then I was by him, as one brought up *with him*: and I was daily *his* delight, rejoicing always before him;

31 For he rejoiced when he had completed the world, and rejoiced among the children of men.

31 Rejoicing in the habitable part of his earth; and my delights *were* with the sons of men.

Christ Returned to His Glory at His Resurrection

John 17:4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

At His resurrection and ascension back into heaven, He returned *TO THIS GLORY HE HAD WITH AND FROM THE FATHER BEFORE THE WORLD WAS.*

Christ in Time, in the Form of a Servant, the Weakness of God

Christ, in His spiritual mind, already knew of His work as the God-Man Mediator, even from before creation. Now in this present evil world, Christ would become as an ordinary man and in His natural mind, He would learn as an ordinary man.

Lu 2:40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Lu 2:52 **And Jesus increased in wisdom and stature, and in favor with God and man.**

At the fullness of time Christ exchanged His spiritual and highly exalted form of **God's Equal** for the **form of a servant**. As the Servant of God, He made Himself of no reputation and became as an **ordinary person**. In this form He increased in grace and knowledge before men and God. Certainly Paul is speaking of Christ Jesus as the Man, the Only Mediator between God and Man in the following:

2Co 8:9 **For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.**

God the Word did not become poor and make us rich by His poverty. Christ, in His manhood did. He became very poor for a time and had not where to lay His head at night, but not in His deity. He was in a greater state of poverty as a man, but not as God, than the beasts of the field and the fowls of the air.

Luke 9:58 **And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.**

And yet David said:

Ps 50:10 **For every beast of the forest is mine, and the cattle upon a thousand hills.**

Christ in His Deity Contrasted with His Manhood

From these and other Scriptures may we not properly infer and conclude that Christ in His Deity **was and is the Owner and Head of all things**, and **yet in His Manhood, He had nothing?**

Christ's Redemptive Knowledge

In our opinion these several points conform that Christ possessed **redemptive knowledge** in the antiquity of His Sacred and Holy Person. In His Sacred Person He has two natures, both Divine and Human. In His Divine Being He is all-knowing.

First Christ, as **God's Equal**, received spiritual knowledge **before creation** in order to prepare Him for His role as the God-Man Mediator and Creator.

Secondly, in the fullness of time He became the *Servant*, being formed as the Servant while in Mary's womb. In this way Christ entered into His weakness, *the Weakness of God*, and permitted Himself to be put to death. Though while in His weakness, He was still the Mighty Power of God that is stronger than the power of men and demons.

Ps 80:15 *And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.*

Ps 80:17 *Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself.*

Christ as the Servant of Jehovah

As the Servant of Jehovah, in this present evil world, He grew in the knowledge of God and God's purpose for His life just as any other believer. He knew in His *spiritual* mind from before creation and *naturally* during the days of His flesh, what the Father purposed for Him to do. He knew spiritually in His *spiritual mind* and naturally in *His natural mind*. Christ did not have what we call a *carnal mind*, but He did have a human mind, and this contained *both a spiritual and natural awareness*. At the age of twelve He said to Mary:

Know ye not that I must be about my Father's business?

We also must distinguish between the carnal mind and the spiritual mind. We have the mind of Christ in effectual calling. Our carnal mind continues to make war with our spiritual mind while in our state of weakness.

Ro 8:6 *For to be carnally minded is death; but to be spiritually minded is life and peace.*

1Co 2:16 *For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.*

2Co 13:4 *For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.*

During the time of Christ's flesh He also had this warfare up to a point, but not like we do *because He was not in fallen and sinful human nature as we are*. He prayed and asked for the Cup to be removed. He also understood that it was not as He willed, as a man, but what the Father willed. In effectual calling we have a spiritual mind, but not as

fully as Christ did because He had not the sinful nature and the Holy Spirit was upon Him without measure.

Heb 5:7 *Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;*

Chapter 2

That the Righteous God, Elohem,

1. *did employ* a Servant to justify His people;
2. and *gave Him such knowledge* that enabled Him to act and work in faith and hope under the most extreme and severe circumstances;
3. and *did reward* Him for His work,
4. which Reward, He has *jointly shared* with His brothers and sisters, the little children of God;

12 ideo dispertiam ei plurimos et fortium dividet spolia pro eo quod tradidit in morte animam suam et cum sceleratis reputatus est et ipse peccatum multorum tulit et pro transgressoribus rogavit

12 Therefore will I divide him a *portion* with the great, *and he shall divide the spoil with the strong;* because he hath poured out his soul unto death: and he was numbered with the transgressors; *and he bare the sin of many,* and made intercession for the transgressors.

12 *Therefore will I divide him a portion among the great, and he shall divide the spoil with the mighty; because he bared his soul unto death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.*
JPS

That the Divine Elohem did Employ a Servant

The Doctrine Stated:

Elohem did employ a servant, our Lord Jesus Christ the God-Man. He alone was

capable to be the Servant of both Elohem and mankind in One Complex Being. He was first in the form of the *Divine Equal* and then became in the form of a *Servant, the weakness of God*. This He did in His sacred manhood, in union with His eternal Deity.

I Tim. 2:5 For *there is one God, and one mediator between God and men, the man Christ Jesus;*

6 Who gave himself a ransom for all, to be testified in due time.

Elohem did call forth our Lord Jesus Christ and establish Him in a real and actual spiritual body and highly exalted and glorified Him, before all creation. He communicated unto Him honor and glory beyond what any other generated or created being has ever, or will ever possess. I speak of Him in His Sacred Manhood, not His deity. In the process of time Christ came forth in the form of a servant for a time and was no longer in the form of the Divine Equal. He did finish the redemption work Elohem gave Him to do and now the Holy Spirit testifies of the success of Jesus Christ unto all men, that is Jews and Gentiles alike, even as many as the Lord our God shall call.

I Cor. 15:44 *It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.*

45 *And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.*

46 *Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.*

47 *The first man is of the earth, earthy: the second man is the Lord from heaven.*

48 *As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.*

49 *And as we have borne the image of the earthy, we shall also bear the image of the heavenly.*

Lu 24:48 *And ye are witnesses of these things.*

Ac 5:32 *And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.*

JPS Isa 42:1 Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth; I have put My spirit upon him, he shall make the right to go forth to the nations.

LXX Isaiah 42:1 Jacob is {1} my servant, I will help him: Israel is my chosen, my soul has accepted him; I have put my Spirit upon him; he shall bring forth judgement to the Gentiles. {1) Mt 12:18, etc.}

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

LXX 2 He shall not cry, nor lift up *his voice*, nor shall his voice be heard without.

3 A bruised reed shall he not break, and the dimly burning wick shall he not quench; he shall make the right to go forth according to the truth.

3 A bruised reed shall he not break, and smoking flax shall he not quench; but he shall bring forth judgement to truth.

4 He shall not fail nor be crushed, till he have set the right in the earth; and the isles shall wait for his teaching.

4 He shall shine out, and shall not be {1} discouraged, until he have set judgement on the earth: and in his name shall the Gentiles trust. {1) Lit. broken}

5 Thus saith God the LORD, He that created the heavens, and stretched them forth, He that spread forth the earth and that which cometh out of it, He that giveth breath unto the people upon it, and spirit to them that walk therein:

5 Thus saith the Lord God, who made the heaven, and established it; who settled the earth, and the things in it, and gives breath to the people on it, and spirit to them that tread on it:

6 I the LORD have called thee in righteousness, and have taken hold of thy hand, and kept thee, and set thee for a covenant of the people, for a light of the nations;

6 I the Lord God have called thee in righteousness, and will hold thine hand, and will strengthen thee: and I have given thee for the covenant of a race, for a light of the Gentiles:

7 To open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house.

7 to open the eyes of the blind, to bring the bound and them that sit in darkness out of bonds and the prison-house.

JPS Isa. 49:1 Listen, O isles, unto me, and hearken, ye peoples, from far: the LORD hath called me from the womb, from the bowels of my mother hath He made mention of my name;

LXX 1 Hearken to me, ye islands; and attend, ye Gentiles; after a long time it shall come to pass, saith the Lord: from my mother's womb he has called my name:

2 And He hath made my mouth like a sharp sword, in the shadow of His hand hath He hid me; and He hath made me a polished shaft, in His quiver hath He concealed me;

2 and he has made my mouth as a sharp sword, and he has hid me under the shadow of his hand; he has made me as a choice shaft, and he has hid me in his quiver;

3 And He said unto me: 'Thou art My servant, Israel, in whom I will be glorified.'

3 and said to me, Thou art my servant, O Israel, and in thee I will be glorified.

4 But I said: 'I have laboured in vain, I have spent my strength for nought and vanity; yet surely my right is with the LORD, and my recompense with my God.'

4 Then I said, I have laboured in vain, I have given my strength for vanity and for nothing: therefore is my judgement with the Lord, and my labour before my God.

5 And now saith the LORD that formed me from the womb to be His servant, to bring Jacob back to Him, and that Israel be gathered unto Him--for I am honourable in the eyes of the LORD, and my God is become my strength--

5 And now, thus saith the Lord that formed me from the womb to be his own servant, to gather Jacob to him and Israel. I shall be gathered and glorified before the Lord, and my God shall be my strength.

6 Yea, He saith: 'It is too light a thing that thou shouldest be My servant to raise up the tribes of Jacob, and to restore the offspring of Israel; I will also give thee for a light of the nations, that My salvation may be unto the end of the earth.'

6 And he said to me, *It is* a great thing for thee to be called my servant, to establish the tribes of Jacob, and to recover the dispersion of Israel: behold, {1} I have given thee for the {2} covenant of a race, for a light of the Gentiles, that thou shouldest be for salvation to the end of the earth. {1} Ac 13:47. 2) Or, a perpetual covenant; Heb. and Alex. omit}

JPS Isaiah 49:7 Thus saith the LORD, the Redeemer of Israel, his Holy One, to him who is despised of men, to him who is abhorred of nations, to a servant of rulers: Kings shall see and arise, princes, and they shall prostrate themselves; because of the LORD that is faithful, even the Holy One of Israel, who hath chosen thee.

LXX 7 Thus saith the Lord that delivered thee, the God of Israel, Sanctify him that despises his life, him that is abhorred by the nations that are the servants of princes: kings shall behold him, and princes shall arise, and shall worship him, for the Lord's sake: for the Holy One of Israel is faithful, and I have chosen thee.

8 Thus saith the LORD: In an acceptable time have I answered thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to raise up the land, to cause to inherit the desolate heritages;

lxx 8 Thus saith the Lord, {1} In an acceptable time have I heard thee, and in a day of salvation have I succored thee: and I have formed thee, and given thee for a covenant of the nations, to establish the earth, and to cause to inherit the desert heritages: {1} 2 Co 6:2}

JPS 9 Saying to the prisoners: 'Go forth'; to them that are in darkness: 'Show yourselves'; they shall feed in the ways, and in all high hills shall be their pasture;

LXX 9 saying to them that are in bonds, Go forth; and *bidding* them that are in darkness shew themselves. They shall be fed in all the ways, and in all the paths *shall be* their

pasture.

10 They shall not hunger nor thirst, neither shall the heat nor sun smite them; for He that hath compassion on them will lead them, even by the springs of water will He guide them.

10 {1} They shall not hunger, neither shall they thirst; neither shall the heat nor the sun smite them; but he that has mercy on them shall comfort *them*, and by fountains of waters shall he lead them. {1} Re 7:16}

11 And I will make every mountain a way, and every path a pasture to them.

11 And I will make all My mountains a way, and My highways shall be raised on high.

JPS Isa 53:11 Of the travail of his soul he shall see to the full, even My servant, who by his knowledge did justify the Righteous One to the many, and their iniquities he did bear.

LXX 11 the Lord also is pleased to take away from the travail of his soul, to shew him light, and to form *him* with understanding; to justify the just one who serves many well; and he shall bear their sins.

2. and *gave Him such knowledge* that *enabled Him to act and work in faith and hope under the most extreme and severe circumstances;*

Acts 2:22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

Heb 12:2 Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Finish